THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue" (Ps. 5: 8, 9).

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REVELATION.

WERE you to gather the different religious denominations in the world to-day together, and ask them for their opinion regarding continuous revelation, I firmly believe that, without exception, they would exclaim, "the Bible contains all that God will ever reveal to man"; and for proof, they would point to Revelation 22: 18: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book": but they very carefully refrain from adding the following verse: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." But has the world formed the right idea regarding these words? When men fixed the canon of the Bible, and decided what writings should or should not be bound together to form that sacred book, I suppose they read this eighteenth verse, and concluded that the best position for the book containing these words was at the end of the Bible, that men might be kept from presuming to add to the words of God.

But if these words apply to all the books of the Bible, then all the writers after Moses are under condemnation, for did not Moses write in Deuteronomy 4:2? as follows: "Ye shall not add unto the word which I command ye, neither shall ye diminish aught from it." Again, did not Solomon write in Prov. 30:6? "Add thou not unto his words."

No; these words of John apply to the book of Revelation only, as shown clearly by a study of that nineteenth verse, wherein he

says, "the words of the book of THIS prophecy," and people who construe these words into meaning that God has revealed all He ever intends to reveal, can have no real knowledge of the rest of the Bible.

Again, if you must apply part of what John said as referring to the whole of the sacred writings, then you must apply the rest also, and verse nineteen warns man not to "take away" from the words of the book.

Now, if you read Jude 3, you will find that he wrote other things besides his one preserved chapter; and verse 14 speaks of Enoch's prophecies. I. Chron. 29:29 informs us that Nathan and Gad also wrote books. And many other books or writings mentioned in the Bible are not in it (see Ready References, pp. 103-5). Where are these writings, I would ask? Have they been accidentally lost, or does history tell us that learned men sat in council and decided what books should or should not be accorded a place in the Jewish Bible?

The "Mormon" people claim that revelation has not ceased. If they stand condemned by Rev. 22:18, then, by a similar argument, the world must stand condemned by Rev. 22: 19. But the book spoken of there refers only to Revelation itself. Now, let us go to the Bible and see what light it can throw upon this subject. First see what John the Revelator himself had to say on the subject. In Rev. 4:1, we read: "Come up hither, and I will show (you) thee things which must be hereafter."

John was to be shown things that must take place, not in his days, but in the days that were to come, and amongst other things he tells us in chapter 14:6, that he saw an angel flying through heaven having the everlasting gospel to preach unto them that dwell on the earth. Christ, in answer to a question from His disciples concerning the last days says, (Matt. 24:14): "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Now mark; this does not look as though revelation had ceased, for, combining the two passages, we learn that in the last days an angel will come from heaven, bearing the gospel of glad tidings of a kingdom that is to be established on earth. He will appear to some one on earth, who will make known (through the aid of missionaries) to every nation, people and tongue, the message the angel has come to bring, and this is to happen not long before Christ's second coming. To whom will the angel appear? Amos (3: 7) tells us, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Now, mark you, according to that passage God will do nothing for His people on earth, but He first of all revealeth the same to His prophets.

In ancient days God's people on earth were the children of Israel, and God revealed all His purposes to them, so far as made known at all, through the mouth of His prophets who walked amongst

them. But the children of Israel fell into sin and wickedness, and God cast them off. Did He cast them away forever? and will He never grant them pardon for their sins? Ah! God is love; but God is also a God of justice. When the claims of justice have been fully paid, then love will have full sway, and God will stretch forth His hand and turn His smiling face to His people once again. Listen! "If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there" (Neh. 1: 8-9). Read also Isaiah 11: 11, to the end. This refers particularly to the Jews, pointing to the fact that in the last days God will cause the Jews to gather again to Jerusalem. Are the Jews God's *only* people? Ah, no! Read John 10: 16: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Other people who were not the Jews, were to hear Christ's voice, and be brought into His fold. Who are these other sheep? Where are they? We want to know. Has man by his own learning found an answer to these questions during the centuries which have elapsed since these words were uttered? No. And yet the world says more revelation is not needed.

Now turn to Isa. 2: 2, 3; and Micah 4: 1, 2. Here we read: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. * * * For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." By comparing these passages we see that "in the last days" God is going to have a house built for Himself in the mountains, and people from all nations shall flock to it "to learn more of his ways and to walk in his paths." Mark you, the place mentioned is not Jerusalem, for it says out of Zion shall go forth the law, as well as the word of the Lord from Jerusalem. Where is Zion? Which are the mountains referred to? Can the world answer? No, for it says Zion is Jerusalem.

Now turn to Daniel 2: 44. Here we read: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." This is the concluding verse to Daniel's interpretation of Nebuchadnezzar's dream. The establishment of the four great kingdoms involved is now a matter of history, and Daniel points out that after the downfall of these kingdoms, when the land is divided into countries, each with a king of its own, in those days God Himself would set up a kingdom on earth, which should stand for ever. Where is that kingdom? When is it to be set up? The world makes no mention of it, but still it says revelation is not needed now.

Now look at Isaiah 29. Here we read of a certain place that is to

be as Ariel, the city where David dwelt, i.e., some place that is to be as Jerusalem was, and is to become as Jerusalem now is. Jerusalem flourished and was the pride and glory of those who dwelt within her gates, and gloried in her magnificent temple and in serving God. This other place is to be as Jerusalem; but like Jerusalem, it must perish.

Time elapses, a voice is heard from out the ancient ruins, a voice that speaks out of the dust, with the sound of a familiar spirit, a voice that takes the form of a book, which is delivered into somebody's hands. Then a marvelous thing happens, for unlearned men become the teachers of the learned. "The wisdom of their wise men shall perish." Turn to Ezekiel 37:15, to the end. You will read there of two sticks (or books) that God's people will have for their guidance in the last days—the stick of Judah, or book of the Jews, we all know is the Bible—but what is the stick of Ephraim? Again the world is silent, "it is not for us to know."

Now look at Mal. 4:5: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord," and Mal. 3:1 tells us that "the Lord shall suddenly come to His temple." What temple? Where is it, has anyone thought to build it? Oh, yes; I know, the world says it is a spiritual temple; but Malachi never said so. Now look at Isa. 60:2: "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."

Note, that while the world is still wandering on in spiritual darkness a people shall arise, upon whom the light of the Lord shall shine; not the Jews, mind you, for it says, verse 3, that the Gentiles also shall come to that light. Between Jews and Gentiles there has ever been an impassable barrier, but this people will receive the Gentiles into their fold. Finally, turn to Gen. 49: 22-26, and I think we have sufficient references for the subject in hand. We read in this chapter an account of Jacob's blessing his sons before he died. I would particularly call your attention to the blessing he gave to Joseph. He told him this, in part: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph." Jacob said that he had obtained a greater blessing for Joseph than either Abraham or Isaac had gotten for the other sons of Israel; and he had obtained for him a land far removed from the land of Canaan (which was the land promised to Abraham and Isaac), as far away as it was possible to get it, for it was situated in "the utmost bounds of the everlasting hills," and was "over the wall," i.e., far away, and was a fruitful land and well watered (verse 22).

Now, let us gather together the result of our search through the Scripture. We learn this: (1) An angel must fly from heaven and appear unto some one on earth in the last days. (2) That God will

do nothing for His people on earth without first of all revealing the thing to be done to His prophets, thus inferring, not that revelation has ceased, but that He has other things to reveal in His own good time. (3) That the children of Israel must be gathered to their own land, i.e., Jerusalem. (4) That He has other people besides the Jews. (5) That God is going to cause a temple to be built in some mountains in the last days, and people from all nations will gather to it in a place called Zion. (6) That a book is to be found in the earth and used by God's people, along with the Bible. (7) That God is to establish a kingdom in the last days. (8) That Elijah must appear before Christ comes again. (9) That Christ will appear at a temple that has been built for Him. (10) That God will raise up a people who will be learning of the things that be of God, while the world still walks on in darkness and doubt. (11) That God gave to Joseph a land far away from Jerusalem, for the heritage of his seed for ever.

All this we learn: God declares He will do nothing, but He first of all revealeth His secret to His servants the prophets: all the marvelous events enumerated above must take place, and yet the world declares revelation is no longer needed. How then are we to arrive at any satisfactory conclusion of our studies. We have obeyed Christ's command, we have "searched the scriptures," and if here we have to stop, then we have nothing whatever before us but an accumulation of facts, hedged in by a brick wall, so to speak. According to the teaching of the world, we can gather all these facts together, and there we must rest; for God will tell us nothing more. But, thank God, He never said so. He said He was going to tell His prophet on earth when He had anything further He wished us to know, or when we had prepared our hearts to receive it. Who then are we going to believe, God or man?

Had Christ nothing to say on this subject? Read carefully Matt. 16: 13-18. There you will find that Christ told His disciples that at some future date He would establish a church or kingdom, and that He would found it on the rock of revelation. Oh, yes; I am quite aware that a large part of the Christian world teaches that Peter is the rock mentioned there, but that could never be, for that would be placing Peter before Christ. The Catholic world will tell you that the church is founded on Peter, and immediately after will tell you that "Jesus Christ himself is the chief corner stone." Likely, isn't it, that God would allow Christ to be made a corner stone only, while man was made the very foundation? It won't do. If Christ had meant that the Church was to be founded upon Peter, He would have said, "Thou art Peter, and on *thee* I will build my church"; but He said nothing of the kind. He said, "Flesh and blood hath not *revealed* it unto thee, but my Father which is in heaven. Thou art Peter, and upon this rock (i.e., the rock of revelation) I will build my church, and the gates of hell shall not prevail against

it." Now, the gates of hell did prevail against the church of which Peter was the visible head on earth. The apostles, with one exception, suffered martyrdom, many of the saints were put to death, some apostatized, and the church was overthrown, to be succeeded by all the various churches in Christendom to-day. No, the church mentioned refers to some other church which should be established at some future date, by direct revelation from God, when God should again open the gates of heaven and send down heavenly messengers to His prophet on earth in preparation for His second coming. Yes, and that day has come. Let the world scoff as it may, it can never alter the fact that many marvelous prophecies are written in the Bible concerning events which must happen in the last days, none of which can take place unless first of all God reveals His secret to His servants the prophets—it can never alter the fact that many of these prophecies have already, even now, been fulfilled. Starting in the year 1820, one by one we see them being fulfilled. We find the angel spoken of by John the Revelator has flown through the midst of heaven, and has placed in the prophet's hands the book spoken of by Isaiah, which was taken from low out of the dust; we see that book joined with the Bible and bearing witness to the truth. We see the temple of God reared in the tops of the mountains and all nations flowing into it; we see the kingdom foreseen by Daniel firmly established upon the earth, and the people of that kingdom ever learning more of God, and walking closer in His ways. We have found out where is situated the land of Zion, who are the people upon whom the light of the Lord shines, while yet the world wanders on in darkness and ignorance. We know now what land was promised to Joseph, and what is the stick of Ephraim.

Yes. The angel flew from heaven and revealed himself to our prophet, gave to him the Book of Mormon, which is the stick of Ephraim, and from its sacred pages we learn much of what we have been desiring to know.

Elijah has indeed visited the earth again in fulfillment of Malachi's prophecy; the Jews are gathering to Jerusalem. Now we eagerly await the restoration of the ten lost tribes, and finally the day when our Lord will appear at His temple. Revelation is no longer needed, says the world, but we, the "Mormon" people, to whom revelation has been given, we say not so. Humbly, with deepest sincerity, with hearts overflowing with thankfulness that so it is, we fearlessly bear our testimony to all the world that revelation has not ceased. The heavens have again been opened, and God has appeared to His prophets on earth in these latter days. "Flesh and blood hath not revealed it unto us, but our Father which is in heaven." To all the world we proclaim these glad tidings that God has again revealed Himself. All praise to our God for the glorious knowledge of the truth which is our

priceless possession, our "pearl of great price"; all glory to Him for His latter-day revelations.

Seek out the truth for yourselves, my friends, "seek and ye shall find," and find assuredly that revelation is necessary, you will know that God means it when He says, "Surely the Lord God will do nothing, but He revealeth His secret to His servants the prophets."

Notts. MOLLIE HIGGINSON.

A REMARKABLE EXAMPLE OF TOLERATION.

EDITOR, *Millennial Star*,

I write at the instance of the conference president to relate what will, in these days of general intolerance towards the "Mormon" missionaries, doubtless be of encouraging interest to readers of the *Star*; and we also feel that an acknowledgement is due to the people who have treated us so kindly.

Some time ago an invitation was given us by the secretary of the Ebenezar Baptist's Adult Class in Burnley to speak to that class on the subject, "What 'Mormonism' Is," and June the twenty-second was the date assigned. So on last Sunday it fell to my lot to fill the appointment, and, in company with President William H. Stayner, I went to the school on Colne Road, and there we were met and cordially greeted by the secretary, who ushered us into the building. The class consisted of about fifty ladies and gentlemen. We were most courteously received, and for forty minutes strict attention was paid to my exposition of the beliefs, the claims, and the achievements of our people—rather a broad subject for so brief a time. The meeting was then thrown open for discussion, several questions politely asked, and ample time allowed for the answers, which were apparently satisfactory. Before adjourning a vote of thanks was unanimously given us, and afterwards we had some interesting conversations, while the secretary distributed quite a number of our pamphlets to the members. He also invited us to his home for "tea," and there we had a further opportunity of explaining "Mormonism."

We feel that the Lord blessed us in our endeavors to present the gospel to these good people. We hope that some good was done, and we wish to state our appreciation to them for the spirit of true tolerance, fair-mindedness and Christian sympathy which they displayed. If they continue to "prove all things," holding "fast to that which is good," and seeking to find out the truth by unbiassed investigation and prayer, then will our Heavenly Father grant them a testimony of His great work, for His word is unfailing and His promise sure.

Sincerely, your brother,

Burnley, June 26th, 1913. HERMON J. WELLS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 3, 1913.

EDITORIAL.

CONCERNING THE BOOK OF MORMON PLATES.

Occasionally we find a member of this Church who entertains a belief that a public exhibition of the plates from which the Book of Mormon was translated by Joseph Smith, would be highly advantageous to the "Mormon" cause; and the non-"Mormon" world is of this opinion generally. As a member of this Church for about thirty-five years, during which time I have experienced many blessings in it according to the promises of the Lord, I feel to thank God for "Mormonism" just as it stands; but as the point in view is considered quite important by many, some remarks concerning it will be submitted for the consideration of our readers.

If we ask why the plates should be put on exhibition, the reply is that a view of them would convince the world that Joseph Smith did get them AS CLAIMED; and the opposition to the principles which he taught would cease, and many thousands would unite with the "Mormon" Church who now fail to do so because they are not satisfied that the plates ever had an existence. While there may be many who honestly hold this view respecting the results which would accrue to our cause from an exhibition of the plates, it is not by any means clear to our mind that the enmity of the devil against God and His work (and of a world also which is taken captive by him at his will) would be overcome, and a general surrender of the forces in rebellion against the Almighty be effected by such a simple circumstance as the exposure to their view of certain sacred objects which are connected with His work. The plates, we should remember, were not engraved by the hand of the Almighty Himself, but by men who were inspired by the Holy Spirit to do it. Now, we find the world of Christendom believes that the Pentateuch, the gospels and the epistles of the apostles, together with the other portions of the Bible were written by men who spoke and wrote as they were moved upon by the Spirit of God, yet the people in general are far from adopting in their lives the principles of morality and righteousness which these sacred writings contain. We do not find multitudes uniting with the various churches which profess to practice the religion of Jesus Christ, though the people generally in times past have accepted the Bible as inspired—acknowledged it as the word of God, and hence, we must conclude from the course which they pursue, that something more than this belief and acknowledgment is necessary

to induce them to practice gospel principles, and unite with the churches. Upon what ground we can found a supposition that the masses would act differently in case they were convinced of the truth of "Mormonism," from a view of the plates, or from some other cause, we fail to discern.

Going a step further we find that Jesus Christ Himself not only taught the divine word of God with power and spoke as never man before or since has spoken, but He also performed many mighty works. These were of the most remarkable character, and should have been sufficiently convincing, even beyond the shadow of a doubt, to manifest His calling as a messenger sent from God—His personal Divinity, we should say. These works were of a character, too, which far transcends, as attesting their Divine origin, anything which the mind of man could be made to sense from a view of certain plates upon which a sacred record was engraven. Though Jesus performed so many mighty wonders, the world did not fall down at His feet and worship Him. It should have done so; but what it ought to do, and what it does are vastly different things. It did not cease its opposition to Him, because of the miracles which He wrought. It did not rush to the fold of the Church which He founded because He turned water into wine, or raised Lazarus from the dead. Far from it. It reviled Him, persecuted and crucified Him—yes, crucified this worker of these mighty manifestations of the actual presence of Divinity. Think of that, will you? Think of how the alleged followers of Moses were so callonsed by sin that they were not stricken with fear at the bare suggestion of laying violent hands upon the Son of God, nor paralyzed with horror as the thought began to take the form of a purpose in their hearts to do it! But they did not know that Jesus was the Son of God, you say. Well, what of this objection? Have we not just called attention to the fact that they had far more evidence upon which to base an acceptance of Jesus as the Messiah, than men would have in our times to accept "Mormonism" as the work of God from a view of certain plates connected with it? If the world anciently would not accept Christ for what He truly was on both the direct and indirect evidence supplied to it, the man who says the world to-day would accept "Mormonism" on a single point of indirect evidence, which shall be shown later is not material at all, neither understands human nature, nor that of the forces which are arrayed against this work.

But, says the objector, people nowadays are more highly educated and refined—more competent to weigh evidence and arrive at just conclusions than they were in the days of Christ. If this be a fact, then why in the name of common sense are not more of the present enlarged capabilities of these twentieth century minds of ours exercised in such a manner as to show that the gospel of Jesus Christ, as taught in the Bible, should be accepted and practised as divine more generally than it is at present, and as a per-

sonal matter especially? If people anciently were too ignorant to perceive or understand divine truth, no such plea can hold good in these times of boasted enlightenment and wisdom. Why, then, are not the churches of Christendom filled with people who should be convinced of the Divinity of Christ and of His word? The evidences which show all this are not lacking. Why is it that the sanctuaries of Christendom are being abandoned, instead of being filled, as they should be, if it be true that the enlightenment of this age especially fits men to be judges of divine things and of the evidences which tend to show that the Bible principles come from God? If the high state of civilization to which man has attained, and the associated development of his mental powers qualifies him in a corresponding degree to recognize more fully divine truth when he sees it, and blesses him with a willingness to receive and practice it, how does it transpire that the Bible, which is the word of God, is in this enlightened age being torn to shreds, and only so much of it accepted as divine, and put into practice, as different societies of men choose to select from it according to their personal preferences, or which they can practice with but little self-sacrifice or humility of spirit on their part?

From such considerations as these it does not appear that the public exhibition of the plates would accomplish any good. The proposition is tantamount to a demand for "signs" to be wrought in order to convince men of the truth, and those who propose such conditions Jesus classes as belonging to a wicked and adulterous generation (Matt. 16:4; 12:39). The number of such people who would accept "Mormonism" under any condition is comparatively small. The idea which the world in general entertains that signs and miracles are intended to convince men of divine truth or to establish the genuine character of a divine commission is erroneous. If we read the inspired account of the means which were used on the day of Pentecost when three thousand souls were added to the Church of Christ, we will not find that "signs" were the agencies employed to bring about these conversions. The operations of the Spirit of God upon His servants aroused public interest and caused the multitude to flock together; but no conversion resulted from these "signs." What did serve as the human means to effect them was the testimony which the apostles bore respecting Christ, in conjunction with the word of God which they quoted from the ancient scriptures, thus proving that Jesus was the expected Messiah. These were the visible means employed —the Holy Spirit accomplishing its share of the work by them, not by "signs."

That men would not be constrained to cease their warfare against this Church even were the plates shown to them is evident from the course pursued by representative men who are willing to admit that Joseph Smith did have the plates as he claimed, or what is to the same effect, that "Mormonism" is true.

The first case in point which shall now be cited is one that came into the writer's experience before he became a member of this Church. It was while traveling across the plains in a train bound for Ogden, Utah, that I became acquainted with an editor who was going into the heart of "Mormondom" to start a Gentile newspaper. As we approached nearer to the boundaries of Utah, the passengers, without apparent exception, directed their conversation to matters pertaining to the "Mormon" people, and in the course of the remarks which passed between my new acquaintance and myself, I asked him if he had the least idea that Joseph Smith ever had in his possession the plates of which we heard so much, and from which the "Mormons" claimed the Book of Mormon was translated. He frankly stated that there was no reasonable ground for doubting his claims. Personally, I was not prepared to admit so much, but looking at the matter from his position I asked him what we were going to do about it. His reply was that there was "nothing for us to do but to fight it"—"it" meaning "Mormonism."

Another case is one which was related to me by a missionary who some years ago labored in New Zealand. His narration concerned himself as one of the parties. He said that in conversation on one occasion with a certain minister the latter finally declined to hold any further discussion with him on gospel principles. When asked for his reasons he replied, substantially, that he was well aware that when it came to a matter of successfully defending sectarianism on his side, or of "Mormonism" on the other, on Bible grounds, he (the elder of this Church) could make out a case so strong that there was no use for sectarians to try to meet his arguments. Not only did he say that he himself was aware of this fact, but that the ministers with whom he was acquainted were all of the same opinion. The "Mormon" elder then asked him the same question which I had asked the editor in the case already related: "What are you going to do about it." Not being able to quote his reply verbatim, it is not put in quotation marks, but its substance follows: What are we going to do about it? There is nothing for us to do but to fight it. As to myself I depend for my living, and for that of my family, on my ministry. I have never been trained to do any other kind of work. I can not now learn a new business. If I quit my ministry myself and family will be beggared. I can not think of enduring such a life. I must continue the fight against you. May God have mercy upon such men. They are rather to be commiserated than condemned. How many there are of those who oppose us that do so for similar reasons to the ones which prevailed in this case, we do not know. That there are some is a fact. That the world for eighty years has been fighting this work—"Mormonism"—we know. That it has been repudiated by the masses of the people we know. That every vile epithet and word of opprobrium which they can think of has been hurled against it, we also know; and who is so simple minded

as to believe that if the plates of the Book of Mormon were now shown to the people they would stultify themselves by admitting that what they have so fiercely assailed as false is, after all, true? They certainly would never humble themselves sufficiently to make such an admission, much less think of accepting it as the word of God, and of regulating their lives according to its teachings.

It may be urged that if the plates had been put on exhibition in the early days of the Church, the people might never have drifted into such a state of hostility towards "Mormonism," as they at present sustain. But the reader is reminded that in the first part of these remarks we viewed our subject from this very standpoint; and it is manifest that at no time since "Mormonism" came into existence have the people generally been in a condition of mind or heart when a view of the plates in question would have been of any consequence to move them to accept the Book of Mormon as the word of God, and provided they had done so—had accepted it as a divine record—what ground is there for a belief that they in general would treat it with more sacred regard than they now manifest for the Bible, which has been so widely acknowledged as the inspired word of God. If they wrest the one to their destruction so would they do with the other; and it is, perhaps, a mercy that so many of them do not know that the Book of Mormon is of divine origin.

(TO BE CONTINUED.)

A BIG "IF" FOR THE INVESTIGATOR.

SOME time ago it was my painful duty to join a party in search of a lost hunter; a man that had disappeared after one of those heavy, short and at the same time fearful snowstorms that are so common in the "Rockies" of the Western United States.

We have them in Utah—in fact, this was in Utah; in one of those rugged cañons that seem to have been cut out hastily by an invisible hand, through the mountains, the sides being so shaggy that they remind one of the work of some powerful gunner who has literally shot out the side of a mountain.

This one was known as "Rock Cañon," and it certainly deserves its name. Nothing but rock, and then more rock: huge cliffs towering up for hundreds of feet on all sides of you.

The man whom we were searching for had lived for years at its mouth, and it was said, by young and old alike, that he knew every step and bypath of the gorge and valley as no other man in the world knew them or had known them, due to the fact that he had lived there practically all of his life.

He was seen before one of those snowstorms by some loggers who were coming down the small and narrow cañon road after

their day's work, climbing one of the sides of the mountain with his gun in hand: and as they passed, commenting to him as they went on the signs of the approaching storm, he waved his hand in disdain at their fears. No storm would come that could do him any harm, or that he could not face without fear. On they went: I think they were confident themselves that this sturdy old pioneer could easily weather any blizzard that might blow up. The last thing that they saw of him, he had a smile on his countenance. If they had been a little closer, I will venture they would have also seen a faint sign of one of "Matt's" inward chuckles, a peculiar laugh which is so noticeable with old men.

Two days after word reached us that Mat had not been seen as usual. After calling at his hut, some of the neighbors had arrived at the conclusion that he had not been in its vicinity since the passing of the storm. The word passed rapidly around from mouth to mouth. Some ventured to say that you could depend upon him being all right wherever he was. Others proposed that we should organize a searching party for him, knowing as they did that it would be practically impossible for him to have found his way to his hut if he had been very far away when the storm broke upon him. They remembered that it had even been blinding in the valley, people not even being able to see their hands before them. What must it have been like in the mountain home of Mat? The more human course was immediately adopted, and I soon found myself in the midst of a party which was going to search for a lost brother; one of Christ's sheep which had strayed from his home, the storm catching him somewhere, no one knew where.

We first went to his home and examined everything for signs of his having been there. Nothing could be seen which pointed to a recent inhabitant. Our search then began, and it was carried on for days, the cañon and upper valley being scoured for traces of the old but sturdy man.

At last we retraced our steps, practically giving up the quest. We had searched diligently, and we could not find him. It was with sad steps that we returned; knowing as we did that somewhere he was either freezing to death, or was already dead. Indeed, it would have been a wonder if he could have survived the bitter cold.

As we neared the hut we noticed one of the dogs pulling at a piece of cloth that was protruding from the side of a huge drift. This drift was a few feet from the hut. We investigated. To our utter consternation we found that it was the old man.

I take no time to polish the picture of that moment. I could never do it justice. I do know, however, that it impressed me at the time, and that those impressions have not left me to this day. I wish that I had time, space and talent to implant upon your mind the feelings that I experienced. Before me lay an old man, who had been lost in a storm. We had searched for him high and

low; we had gone up and down the valley for signs of life, but none could be found. On our return we find that the poor fellow had died within a few feet of his own habitation. Think of it! Had miserably perished at the door which would have led to life.

I leave my experience there. I want you to think and to reflect upon it in connection with what I have yet to say. Do we find in this related experience anything that points to another phase of our existence? "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Such were the words of our Savior just before He gave Himself up for the sins of the world. How often would He do the same thing to-day; how often would He place before the world for their acceptance principles of eternal life, and how often would the world reject them?

I headed my little story with a peculiar title, "A Big 'If' for the Investigator." Need I prolong my explanation of what I meant by that "If"? If so, it is this: If Joseph Smith was a Prophet of God, the world is perishing at the door of its own salvation. The tree of life is eagerly waiting to give of her generous fruit; truth is knocking at the door. Are you searching for light? Be careful—light and shelter may be very close to you. The gospel is no dream: it is a reality. You that are tossed about in the world of doubt; you, who are sailing seas of loneliness and darkness; you, who are in the vessel of your own making which has been piloted by the intellect of man, Stop! be careful: the storm is approaching and you must think and pray, that you do not pass the harbor which assures you of eternal life. The lights of the beacon are shining forth in the night, bright rays and beams, sent by the love of Christ. They are the principles of the only true gospel.

Blackburn. LUTHER E. EGGERTSEN.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Nelson branch (Liverpool conference) Tuesday, June 24th, 1913, when three candidates were baptized into the fold of Christ. Elders Reuben Joseph Owen and William H. Stayner officiated.

On Friday, June 13th, 1913, Elders Irwin S. Noall and William W. Seare rode fifty miles on bicycles to Starbeck (Leeds conference), where one new member was added to the Church. The baptism took place in the river Nidd, Elder Noall officiating.

A baptismal service was held on Tuesday, June 24th, 1913, at 106 Ann Street, Belfast (Irish conference), when three souls were added to the fold of Christ. President S. H. Cornaby officiated.

Releases and Departures.—The following named missionaries have been honorably released and sailed for New York, June 26th, 1913, per s.s. *Baltic*: From the British mission—Hyrum L. Sterling, Samuel H. Cornaby, and E. George Chamberlain. The following named missionaries have been honorably released and sailed for Montreal, June 28th, 1913, per s.s. *Corsican*: From Switzerland and Germany—Homer W. Esplin, Christian Blaunch and Heber Cottam. From Scandinavia—Wyman Nielsen and Joseph J. Christensen. From Sweden—David Larson. From Great Britain—William J. Francis, M. Horton Kirk, Marion J. Steed and E. Stephenson Wilcox. With these elders there was a company of sixty-four emigrants, of whom six were non-members of the Church. They were in charge of Elders William J. Francis, Wyman Neilsen and E. Stephenson Wilcox.

Arrivals.—The following named missionaries for the European mission arrived June 27th, 1913, per s.s. *Virginian*: Vaughan M. Cannon, Byron G. Miller, Richard Maass, Ramon S. Wilcox, Lionel J. Bradford, Joshua B. Stewart, Jr., Lorren Collett, Elmer Myron Savage, Joseph C. Hillstead, Henry F. Young, Jay C. Edwards, Salt Lake City, Utah; Junius A. West, Pleasant Grove, Utah; Levi H. Allen, Cove, Utah; William G. Bieri, Rexburg, Idaho; William A. Wright, Ogden, Utah; Virginius L. Johnson, Mount Pleasant, Utah; Joseph W. Nikolaus, Showlow, Arizona; Leland L. Van Orden, Lewiston, Utah; John Ernest Adams, Bluff, Utah; Leslie T. Foy, Moab, Utah; E. Milton Christensen, Shelley, Idaho; Marriner W. Hendricks, Richmond, Utah; Guy Hafen, Santa Clara, Utah; Nephi L. Williams, Castle Dale, Utah; Christian P. Christensen, Brigham City, Utah; Einar Erickson, Elias W. Erickson, Cleveland, Utah; Charles L. Olsen, Ephraim, Utah; Nephi Nordgran, Monroe, Utah; Bert Bnnderson, Chester O. Transtrnm, St. Charles, Idaho; William Atkin, Jr., St. George, Utah; Arthur L. Beeley, Lawrence A. Southwick, Provo, Utah; Ray D. Nicholes, American Fork, Utah; A. Hulme Nebeker, Logan, Utah; James M. Adamson, Carey, Idaho; Frank D. Redford, Mt. Sterling, Utah; Ferry J. Faux, Moroni, Utah; James E. Hope, Salem, Idaho; A. Earl Miller, Blackfoot, Idaho.

Appointments.—The elders who arrived for the British mission, June 27th, 1913, have been appointed to labor in the following conferences: Ferry J. Faux, Birmingham; Ray D. Nicholes and Lionel J. Bradford, Hull; Elmer M. Savage, Leeds; Arthur D. Beeley and A. Hulme Nebeker, Liverpool; Lawrence A. Southwick, London; William Atkin, Jr., Manchester; James M. Adamson, James E. Hope and A. Earl Miller, Newcastle; Joshua B. Stewart, Jr., Norwich; Frank D. Redford and Lorren Collett, Nottingham; Jay C. Edwards, Scottish; Joseph C. Hillstead and Henry F. Young, Sheffield.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XXI.—Renewal of Missouri Troubles.

Textbook: One Hundred Years of Mormonism (Evans), pp. 311-329.

I. Missouri Kidnappers at Work.

(a) Operations. (b) Indignation aroused by.

II. Missouri Requisitions.

(a) For Joseph Smith and others. (b) Requisitions invalidated. (c) Served though "dead." (d) Action of Judge Douglas. (e) Incidents of proceedings.

III. The "Mormon" Benedict Arnold.

(a) Bennett's propositions. (b) His usefulness—a cloak. (c) Evident purpose to destroy Joseph. (d) Bennett's immoralities. (e) His testimony as to Joseph's virtuous life. (f) His true character.

1. Testimony of Governor Ford.
2. Of Dr. Alexander Wilder.

IV. The Inevitable Governor Boggs.

(a) His attempted assassination. (b) His charge against Joseph. (c) Another requisition and results.

1. Joseph's arrest and trial.
2. Judge Pope's action. (a) His defense of the right. (b) Joseph discharged.
3. Incidents connected with the trial.
4. Porter Rockwell's return, and (a) Attempts to bribe him.

V. An Evil Sextette.

(a) Joseph again arrested. (b) Outrages by sheriffs. (c) Writs of "habeas corpus" obtained. (d) Incidents at Pawpaw Grove. (e) The saints speed to Joseph's assistance. (f) Joseph's trial and acquittal.

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